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STRICT BAPTIST MISSION.

TWENTY-SECOND

ANNUAL REPORT,

1883.

Mission Stations and Agents.

INDIA:

ST. THOMAS' MOUNT STATION, MADRAS.

Mission Superintendent and Missionary—MR. H. F. DOLL.

Tamil Preacher—MR. JACOB JOHN.

Zenana or Bible Woman and Caste Girls' School Teacher, MRS. M. A. JOHN.

Also three School Teachers.

POONAMALLEE.

Native Preacher—MR. ABEL MICHAEL.

Also one School Teacher.

NORTH TINNEVELLY MISSION:

Missionaries—MR. AND MRS. WALTER DOLL.

CHRISTIANPETTAH:

Native Pastor—MR. J. C. P. ARULAPPEN.

Native Preacher and School Teacher—MR. SAMUEL ASSERVATHAM.

CEYLON:

Missionaries at Colombo—MR. HENRY NOBLE AND AN ASSISTANT.

Also one School Teacher.

Copies of this Report may be obtained from either of the Secretaries. Subscriptions and Donations of any amount will be most thankfully received and acknowledged by Mr. Briscoe.

LONDON:
J. BRISCOE, PRINTER, BANNER STREET, FINSBURY.

1883.

List of Officers, 1883-84.

President:

MR. JOHN HAZELTON.

Treasurer:

MR. EDWARD MOTE.

Trustees:

MR. JOHN BOX,
MR. HENRY COOPER,
MR. EDWARD MOTE,
MR. I. R. WAKELIN.

Honorary Secretaries:

Finance—MR. JOSIAH BRISCOE,
17, Arlington Square, Islington, N.

Minute—MR. THOMAS L. WAKELIN.

Committee:

Avenue Chapel, Camden Town.—MESSRS. L. E. BROOK & T. L. WAKELIN.

Camden Lecture Hall.—MR. BURROWS.

Carmel Chapel, Pimlico.—MR. JOSHUA REEVES.

Chadwell-street Chapel.—MR. HAZELTON (*Pastor*), and MESSRS. BRISCOE and MOTE.

Keppel-street Chapel.—MR. W. J. STYLES (*Pastor,*) MESSRS. H. COOPER, and WAKELIN.

Soho Chapel, Oxford-street.—MR. JOHN BOX (*Pastor*), and MR. A. H. RIDDLE.

Little Alie Street, Whitechapel.—MR. R. E. SEARS.

Also MR. W. H. EVANS.

With power to add to their number.

The Committee meet on the first Friday in the Month, at 7 in the evening.

PREFATORY NOTE.

In presenting the Twenty-second Annual Report of the Committee of the Strict Baptist Mission, we would avail ourselves of the opportunity of enforcing its peculiar claims upon the confidence and liberality of the Christian brethren with whom we are more immediately connected.

The Strict and Particular Baptist Denomination is distinguished from the other sections of the one church of the Redeemer by its adherence to certain doctrines and practices which, it is our pleasure to feel, are faithfully maintained by our Agents abroad.

We hold that salvation is from first to last of the Lord, and that it proceeds on the lines of eternal and personal election; particular redemption, and the certain and effectual calling of all the chosen and ransomed of God. We maintain that it accords with the good pleasure of the Lord in all its branches, and is in no respects contingent on the will of sinners. We regard with unfeigned aversion the idea that Jehovah wishes to save all men, but cannot: that Christ died for all men, but that His sacrifice avails only for such as yield to His offers of mercy, and that the eternal Spirit strives with all men but cannot accomplish His designs apart from the concurrence of those in whose hearts His benevolent efforts are made. Popular as are such representations of the Gospel, we have stoutly withstood them in our native land, and we rejoice to have maintained for so many years among the heathen, a Mission that shuns not to declare of the God of our salvation that His grace is SOVEREIGN AND FREE, and that—

> "No aid He needs, or duties asks
> Of us poor feeble worms:
> What everlasting love decrees,
> Almighty power performs."

Grace in its sovereignty, certainty and freeness, is the burden of the Gospel we love. Such only would we be responsible for sending to sinners in foreign lands.

We also differ from many of our brethren in regarding baptism by immersion as incumbent upon all saved sinners on their conversion to God, and as an essential prerequisite to church membership and the Lord's table. Whether we are right, let those who possess Bibles judge. We are content to appeal to the word of the Lord, and feel assured of the scripturalness of our position. We, therefore, are thankful to help to support in far off districts, a system of church government, which we believe to present the strongest testimony to the spirituality of religion, and to promote in the best manner the well being of the saints of God. That our agents are Strict Baptists, our supporters may be assured of. On this ground, also, we crave for them the sympathy, support, and supplications of Christians of like convictions in England.

The following pages will be found to contain a record of much honest and hard work in the Master's cause; and the success that has attended the endeavours put forth, is such we believe as to warrant the hope, that His smile and sanction have attended these quiet and unobtrusive efforts to extend the pure gospel of rich and enriching grace.

REPORT.

THE simplicity of the Gospel is one of its Divine glories; and, "that the excellency of the power might be of God, and not of" men, the ordained means of its proclamation are simple also. "The preaching of the cross is to them that perish foolishness," and the preachers themselves have been reckoned among the "base things of the world." Hence our unassuming Mission is not ashamed of the agents whom it employs, but seeks to spread abroad the simple truth, in simple dependence upon its Divine Author who has promised to bless His own word.

Without any elaborate organization,—without any paid officers,—without any extravagant expenses,—the whole of the funds are devoted to the glorious object for which the Mission was established, viz.:—the diffusion of the Gospel in heathen countries. And while we honour the worthy names of those who have left the land of their nativity, with all its endearing associations, and, by indefatigable perseverance, animated by love to Christ, have spent years in the acquisition of difficult languages, (and this was essentially necessary in the early days of Christian missions,) it has been ours for the most part to adopt the simpler course of employing *native* preachers and teachers, who are at once in a position to sympathize with the tastes and prejudices of the people, and able to preach the Gospel to their fellow countrymen in their vernacular language. This, too, accounts for the large number of agents employed for a comparatively small sum.

Unaccustomed to the refinements of modern civilization, "having food and raiment," they are therewith content; and from infancy inured to the climate, they are able to endure much which would prostrate a European. Thus, without any prestige of rank, or retinue of servants, they devote them-

selves in their humble manner to the work of the Lord. This applies especially to

INDIA.

Reports from Madras received periodically from our esteemed Superintendent and Missionary, Mr. H. F. Doll, give intelligence that preaching and teaching, tract distribution and other evangelistic work has been faithfully performed at and around the various stations. Mr. Doll is very efficiently assisted by Mr. Abel Michael at Poonamalle, Mr. and Mrs. Jacob John at St. Thomas's Mount, and four school teachers. St. Thomas Mount, and its little church of nineteen members, are doing well. One sister has died, giving full hope of her faith in the Lord Jesus; and a brother has been immersed and added to the church, leaving the total the same.

Poonamallee.—The church here has lost one of its members, an aged brother having died; and though the Romanist priest tried to shake his faith, and told him he must after his decease be buried according to the rites of the Romish church, he remained firm in the truths of the everlasting gospel, and requested Mr. Doll to bury him, which he did.

Prayer meetings are regularly held in the chapels and school-rooms, and in the houses of the members, and these seasons are felt to be refreshing.

Zenana Work

Has been carried on by Mrs. John and an assistant. This work needs much prayer and sympathy: for it is really shocking to think of the millions of poor depraved, ignorant women there are who need the light of the Gospel. The Brahmins are so full of caste prejudice, that it is with great difficulty the Bible women can gain admission into their houses. The nature of our sister's work will be seen from the following:—

"Over twenty visits were made by our Zenana woman, Mary Ann, during the month. The Hindoo females manifest great earnestness to hear the Gospel of the salvation of our Lord Jesus. She is voluntarily invited by some of them, who express a desire to hear the Word of God read and expounded to them. They acknowledge their belief in the religion of Jesus as true, but oh the cursed tie of caste prejudice! Notwithstanding, what will the light and power of divine truth, attended with the power of the Holy Spirit not do? Is the Lord not omnipotent? yet He cannot do one thing, and that is He cannot lie. And has He not pledged His word to His people and church that His

Word shall not return void? Wherefore let us labour with patient believing, and the reward shall be ours, while the glory we must ascribe to the Lord alone.

"We have two Brahmin girls in our school. The parents of these girls having heard that our Zenana woman visits Hindoo females in their homes, sent messages by our conductress earnestly requesting that Mary Ann would come to their houses also. As desired by them she went to both houses. She was taken into the innermost part of the houses, heartily welcomed, and treated with great respect and kindness. She spent nearly an hour in each house, talked on house-keeping, and other ordinary subjects, occasionally introducing religious subjects; then read a portion of Scripture, making a few remarks, and left. These Brahmin females expressed a desire to learn needlework, and invited her to come as often as she desired.

"There is a spirit of inquiry among the Hindoo caste females that are visited. Questions are raised on various points with regard to the religion of Jesus, and sometimes objections are raised, but their blindness and ignorance are exposed to them. Some of them believe and admit our Bible woman's report and teaching, but their caste prejudices are so great that they find it hard to give these up, and embrace Christianity. We earnestly hope and pray that these chains of caste and prejudice may ere long crumble before the light and power of the Spirit of the living God. Mary Ann, our Zenana woman, takes great delight in this work, and it is a great thing, and cause of much thankfulness that the blessed Gospel of our God and Redeemer obtains an entrance into the inner chambers of these benighted Hindoo houses. May the Holy Ghost carry the Word spoken into the chambers of the souls of our hearers. May the blessing of the Lord be poured down upon our labours in this department of work, and may His handmaiden and her assistant be filled with greater zeal and consecration.

"Mary Ann, our Zenana woman, reports: 'Last week I visited a very respectable Hindoo house, in which I was told a young man died the previous day, leaving a widow (a fine beautiful *young girl.*) When I found that it was a house of mourning, I endeavoured to comfort the inmates from God's holy Word. While thus talking and sympathising, one of the women seated by me asked me, saying, 'Ma'am, supposing your husband died, would you be allowed to marry again?' I answered, 'Yes, if I wished it, I might; no person or law could prevent me; neither is it a sin. God also sanctions it;' and I read to them that portion of God's Word where Paul speaks of marriage. Then all of them (for there were a goodly number) stood up, and with one voice said, 'Yes, ma'am, no doubt our religion is a blind religion, and full of darkness; now this poor young widow (a young girl merely betrothed) will have to be in this same state (as betrothed in her childhood) until her death;' and they continued fearfully denouncing their religion, its ceremonials, and its caste prejudices by which they are entangled, and long for deliverance from them. Christian brethren and sisters, pray that the time may soon come when the Lord will break down their slavish chains, melt their stony hearts, and grant them hearts of flesh, and when many from the east and the west shall be turned unto the Lord our God."

This work could be much enlarged if we had the means.

The Committee believe they could secure the services of a Christian lady—a Strict Baptist—who is willing, and in fact anxious to go to India, to be engaged in Zenana work, if—oh that little word "if!"—funds could be so increased as to send her. What an opportunity for churches to seriously consider the proposal!

Schools

Are working well. The scholars are taught the rudiments of education, and receive Christian instruction, and many are persuaded to come to Sunday school.

At Bullock Lines there are forty; at Poonamalle, thirty; Caste Girls' School, forty; Nazarethpooram, thirty, and at this latter place, adult heathen have been induced to attend when the word in Telegu has been spoken.

School Treats

were given to the children at Christmas time, and much appreciation was manifested, and many were the expressions of gratitude to the friends in England, who had helped to provide the good things for their pleasure. The poorer members were also provided with a treat, and clothing was distributed.

Open air preaching and tract distribution have been steadily pursued. The message of the Gospel, which is peace and good will to men, is proclaimed in the villages, at the corners of streets, and at the bazaars, to many persons of various sects. How sweet the promise, "My word shall not return unto Me void!"

A few extracts from Mr. Doll's journal are here given:—

"*Evangelistic Work.*—Some of the streets, bazaars, and adjacent villages have been visited, and passages of the Scriptures read and expounded. Man's fall and depravity, and God's plan of salvation, have been explained to hundreds of Hindoos of all castes, both old and young, and also to Mussulmans. Before we begin to read or speak, we sing religious hymns or lyrics, and this attracts large gatherings. Large numbers of tracts have been distributed. The word has been preached to large numbers of all castes of people at several places, viz.—the streets, bazaars, travellers' halting-places, and adjacent villages and hamlets. The public sermon on Sundays and the prayer meetings on week days have been held regularly during the month. The congre-

gations have been good, and the services have been apparently enjoyed by them. The Sabbath school which has also been regularly held has been good in its attendance.

Baptism.—On the afternoon of Sunday a female convert from heathenism was baptized. She had been an enquirer after truth for the past three years. Having obtained mercy of the Lord Jesus, and light with reference to our principles, she determined to cast in her lot with our little Tamil church at Poonamallee, in spite of very great opposition. . . . After singing and reading, prayer was offered by Abel Michael, and an address given by Jacob John from the words, 'Go ye into all the world, and preach the gospel.' Another hymn was sung, then a short address was given by me; and after putting the usual questions to the candidate, she was, on profession of her faith in the Lord Jesus as her all-sufficient Saviour, led by me into the water, and immersed in the name of the Father, of the Son, and of the Holy Ghost, before a large congregation of people. After this the right hand of fellowship was given to this sister, who with the members of the church were reminded of their baptism vows, and exhorted to unity, love, faithfulness, and consecration to Christ and His service, to whose grace alone we are the greatest debtors.

"The stations have been visited by me. Jacob John and Abel Michael have not only accompanied me for preaching the Word, but have also themselves preached at other times. Some of the Sabbath services and prayer meetings have been attended by me, and the Lord's Supper administered to the churches, both native and European at St. Thomas' Mount, and Poonamallee. Several of the members have been visited by me, and the churches are doing satisfactorily. The English churches at these two stations are holding fast, but the one at Poonamallee is making some progress. The day schools have been inspected by me. They are making good progress, especially the caste girls' school, in Scripture lessons particularly.

"Abel Michael and Jacob John, the native preachers, Mary Ann, the zenana woman, and the school teachers and assistant teachers are zealous and industrious in the performance of their duties.

"The Gospel has been regularly preached in the station, streets, markets, towns and adjacent villages. Addresses are given on some plain gospel truth, then we let all who will question. At the close we distribute handbills. Some fifty to one hundred people assemble to hear us, among whom are several Hindoo caste women. My native assistant, Jacob John, has been sometimes to 'the regions beyond,' if I may so express myself. He has been to Palavaram (once our sub-station), visited the houses of four Christian gentlemen; then went to the bazaar, with Mr. Herron, a Christian brother, who is now residing at Palavaram, and had excellent preaching. A large number of Hindoos and Mahommedans heard the preached word. From the crowd a Telugu Sepoy argued with him for about half-an-hour, when he had to acknowledge that his idolatrous religion was folly and wickedness. A large number of handbills (Tamil and Telugu) having been distributed, the crowd dispersed.

"Preaching of the Word and tract distribution have been carried on with the usual vigour and diligence at the Hindoo streets, bazaars,

lanes, railway stations, and outlying villages. On one occasion after preaching in one of the streets in a village (Palavatangal) and passing out of the village, our preachers were accosted by a potter, and kindly invited to his house; a seat was offered, and request made that the Word might be addressed to them. To him and his household the dying love of Christ the Saviour was preached, and the hearers listened with grave attention."

Our good brother Doll has had to leave the work at Madras for a short season, but hopes to return to his loved Christian employment at the end of October. He was hurriedly instructed to proceed with his department to Ootacamund, but left the Mission in charge of Mr. Dale, one of the deacons at Poonamallee. Mr. Doll, although away from Madras, was actively engaged in writing reports, and keeping up correspondence with the Committee.

The thanks of the Committee are due to a Mr. Pearson, who, with his wife, are members of the church at St. Thomas's Mount, Madras, and are on a visit to this country. Mr. Pearson brought a letter of introduction from Mr. Doll, and has done good service by attending a Committee meeting, and giving valuable information. He has also given addresses at Soho, and Camden High Schools upon the work of the Mission.

The Committee are again desirous of sending to India another box of useful articles. Earnest appeals having been made, some articles have already been received; many more are needed before the box can be sent. Will friends who may be willing to help kindly send their contributions as early as possible to either of the Secretaries?

Strict Baptist Mission in Tinnevelly.

The situation of this district was fully described in the last Annual Report, to which we affectionately invite our friends to refer; and in the account given the following remarks appear: "And trust soon to be able to give the pleasing intelligence that a missionary has been appointed." This the Committee are most gratified to state they have been enabled to do.

Mr. Walter Arthur H. Doll, the eldest son of the Superintendent, who for some considerable time has had a strong and longing desire to be a missionary, has been appointed by the Committee on probation to the work in the Tinnevelly. He is reported to be a strong, healthy young man,

twenty-four and a-half years of age, and is a total abstainer from all intoxicating beverages. He married in September, 1882, a Miss Mary Ann Wheeler, formerly a resident in Paddington, London, an attendant at Westbourne Grove Chapel (Mr. Tuckwell's), and a candidate for baptism.

Miss Wheeler left London on June 29, and arrived at Madras August 2nd, and was baptized by Mr. Doll, sen., after a full profession of faith, in the compound adjoining the chapel, at St. Thomas's Mount; was married, and left soon after for Christianpettah, in company with her husband for mission work.

A lengthy and detailed correspondence has passed with reference to Mr. Walter Doll; independent testimony has been received; Mr. Pearson also has stated that he has known him from a boy, and has given him an excellent character.

Mr. W. Doll sent an account of his call by grace, and call to the ministry, which was approved.

Mr. and Mrs. W. Doll proceeded to Christianpettah; but after a stay of six months found it impossible to live there. The place where they resided was remote and outlandish, some fifty or sixty miles from any large town; so that they had to send a runner forty miles to get supplies: this took him five days, and then he brought scarcely enough, for he was not able to carry much, and what he brought was most unfit for use; the water is also quite unfit for drinking or cooking purposes; it produces fever and dysentery, and even the native inhabitants themselves suffer greatly from these painful diseases. Both Mr. and Mrs. W. Doll suffered very much in consequence, and after conference with the Superintendent he allowed them to change their quarters, and move to Palamcottah, a town more central, with a railway station, where the work of the Mission can be better cared for. From this place Mr. W. Doll makes his tours to the different stations now under his care and superintendence.

Mrs. Doll has written three very interesting letters, two of which have appeared in the *Gospel Herald*.

Christianpettah with Mr. J. C. P. Arulappen, as native pastor, and Samuel Asseervatham, as teacher, and the church of sixty-one members, referred to in the last Report, are doing well, and the school is progressing satisfactorily. The pastor

and deacons at this place were greatly pleased with the advent of Mr. and Mrs. Doll, jun., and wrote to Mr. Doll, referring in high terms to them. In one report it stated that seventy candidates were waiting for baptism, and that the Lord was greatly blessing the work, but more teachers were much needed.

Mr. Doll, jun., has been made instrumental in forming churches in various villages. The people in these places have long known the truth, and are the result of the labours of the late Mr. Arulappen, under the power of the Holy Spirit, but for want of a proper leader had waited to be formulated into churches.

Mr. Doll gives interesting accounts of his missionary tours, the first place being Elavarsanathal, where after an earnest and close examination of the candidates waiting for baptism, Mr. Doll immersed thirty-three (sixteen men and seventeen women) and the next day formed them into a church, and recognised Br. Gurabathen as native preacher and teacher, also appointed two deacons, and gave one and all the right hand of fellowship. The next place was Elliarapunnie; the same process was gone through, and eight men and eight women were baptized, and with three previously baptized by the late Br. Arulappen, a church of nineteen members was formed, and Samuel Murryan was appointed as preacher and teacher, also two deacons were chosen. Hence in the Tinnevelley district there are 113 baptized believers in church fellowship.

In each of these villages the people want a shed for Divine worship. They say they will raise the walls and provide the straw if we will pay for the labour and sticks.

In other villages, the people are similiarly waiting the formation of churches.

We give a few extracts from our new missionary's reports :—

"The Lord's day services at Christianpettah meeting-house and week-day cottage meetings have been conducted by me in the houses of our church members at Christianpettah, Poodooputty and Augkeraputty, assisted by Samuel Aseerwathum. These Tamil services and cottage meetings have on the whole been well attended, and found to be interesting seasons. I addressed the congregations on different portions of God's Holy Word by His help and guidance, and I trust that the few words spoken may be blessed to the hearts of these simple

and untutored people. Most of the church members, and members of the congregation labour in the fields belonging to landed proprietors; they therefore do not return to their villages before dark, so that we are obliged to go to them by the aid of a lantern. There are many hundreds of heathens who are ignorant of their lost state, and of their need of a Saviour. Our earnest desire and prayer is that before long they all may be brought under the sound of the Gospel, and by the teaching and power of the Holy Spirit may be led to cast away their idols, and worship the true and living God, and Jesus Christ His Son. Most of them are ignorant and semi-civilized; they live in small huts, or thatched houses with hardly an opening to let in air and light. The entrance or doorway of their sheds or houses is so very small that they are obliged to creep in. During the harvest they obtain grain for working in the fields, and at other times many from want eat roots of plants, rats, and poisonous herbs; so that they become ill and die through starvation and want. Their bodies also are exposed to the cold and heat, because they are unable to purchase a small piece of cloth to cover themselves. Such is the condition of a number of the people and children among whom I have to labour in making known the glorious Gospel of our God. Many more adults and children would attend our meetings and school if they had food and clothing. I have asked several to attend, but the above-stated condition is their excuse. I have examined our school children; they are making satisfactory progress. I have forty candidates (all heathens) for baptism, under Christian instruction. My prayer is that the Lord may be graciously pleased to give them and more of these poor benighted people power to become the true followers of the Lord Jesus. There is blessed work in the south, some forty miles from our station. There are some 400 or 500 people there, Christians, non-Christians, and children, in some thirteen or fourteen villages, who need watching and instruction. Some eight or nine agents are wanted there, and may be profitably employed on an aggregate amount of Rs. 35, ranging on salaries of four, five, and six respectively. Some of these are important and large villages. Some of the Christians are landed proprietors, and promise one-tenth and one-twentieth of their annual income or produce, for the benefit of the Mission.

"The work at all our Mission stations has been by the grace of God, conducted regularly and satisfactorily. Our day schools are composed chiefly of children from Christian families, with Christian teachers; yet there are many from heathen families also. We hope that the impressions of evangelical truth which the young ones are receiving daily, will result in the salvation of some of them, as well as the heathen in outlying villages, and the neighbours of our Christian people. For we believe that the Gospel is the power of God unto salvation to those only who believe; as we are aware that out of numbers who hear the Word of God a few only believe, such as become impressed and receive the Word by the Holy Spirit; and they only will be recognized as the kingdom of God. Notwithstanding we should be contented to work by the Divine plan, the one so plainly given in the last commission,—'Go ye into all the world, and preach the Gospel unto every creature. He that believeth and is baptized shall be saved;

but he that believeth not shall be condemned.' Let us then, not faint, or become wearied in working on this plan, the one which we have set before us from the commencement of our Mission, and let us constantly bear in mind with Jonathan, that "there is no restraint to the Lord to save by many or by few." I have distributed handbills to the people with whom I have come in contact, and who have expressed a desire to read and learn more of what they have heard. The Lord's Supper has been administered. The English Sunday-school is regularly attended and conducted.

"Village outdoor preaching, cottage prayer meetings, and Sunday services have been regularly conducted at our mission stations by Divine grace and help. The day and Sunday schools are getting on fairly. There are twenty children in the English Sunday school at Palamcottah. Some of the parents of the children to whom I have talked and distributed tracts of the Baptist Tract Society desire to confess the Saviour in baptism. I think they had better wait. I hope to have English worship on Sundays, to meet the wishes of these friends. At Elvarasananthal we have thirty children in the school; at Elliarapunnie we have seventeen children; at Mailputhoor, sixteen children; at Christianpettah we have thirty children.

"The following is a short account of my tour to some of our Mission stations: —

"I left Palamcottah on the 12th; slept at Koilputty railway station for the night, in the outer verandah, on a bench which the native station master kindly lent me for the purpose; there being no waiting-room at this station. I was thus exposed to the rain, cold, and lightning during the night, as the monsoons appear to have set in earlier than usual this year. I was here met the next morning (13th) by some of our native Christians, who came without a bandy, they not being able to get one for the usual fare, as the demand was four times as much as usual, owing to the inclemency of the weather, and the difficulty of travelling in the rains in consequence of the cotton soil. I engaged a common cart, such as I was able to procure, and started for Elvarasananthal, which is about eight miles from the railway station. I examined the day and Sunday schools, held Divine services, and administered communion to our little church of forty members at this station. I also addressed the heathen, and distributed tracts to those who were able to read.

"The second Zenimdar (landed proprietor) of this place, invited me to his palace. I accepted his invitation. He received me with the customary ceremonies of presentation with limes, &c. He spoke very nicely. I put up in an inconvenient and miserable hut without windows or doors to it, which our Christians prepared for my stay. I was, however, thankful for even this shelter, they so very kindly prepared for me, notwithstanding the intense heat and discomfort of the place. I left Elavasarnanthal on the 13th, about ten o'clock at night. Not being able to get a bullock cart, and the driver who brought me from Koilputty to Elavasarnanthal refusing to take me any further, I had to walk some six miles to Elliarapunnie, our next mission station. Reached Elliarapunnie at twelve midnight. On 14th, I held Divine services, and administered communion to our Christians, and also

spoke to the heathens. Then left Elliarapunnie, and went to Mailputhoor, some five miles further on. Here many people heard the word of God, and there are about forty heathen seekers anxious to follow the Lord Jesus, and to profess him in baptism. Held Divine services, and spoke words of encouragement to them. Examined the schools. I left this place on the fourteenth night for Satur, some six miles, where I slept at the 'Travellers' Bungalow.' The next morning (15th) I engaged another bullock cart, and left for Christianpettah, staying for a few hours at Sivigasi, which I left at twelve midnight, reaching Christianpettah, at noon, on 16th. I examined the day and Sabbath schools at this station in the evening of the same day. On 17th, held Divine service, and administered communion to the church. The funds at my disposal being nearly exhausted, and the journey being long and difficult, I did not go to Sivigari, Purakudianputty, and Kovalakurmie, as I had intended, so I returned home.

"On my return from Christianpettah on the 17th, evening, myself, servant, driver and cart, with bullocks, were suddenly overtaken in a very fierce and terrible whirlwind, just between Wattrapp and Srivelliputoor, a distance of about eight miles from Christianpettah. My cart with bullocks, myself, servants, driver, &c., were driven away by the wind several hundred yards, and indeed mercifully driven and stuck against a granite muddum, or resting-place for travellers, for otherwise we undoubtedly would have lost our lives, as the storm was something terrific, the sand, gravel, &c., being carried from the ground miles into the air. Huge trees, which must have stood over fifty years, fell on every side, while we narrowly escaped, and our lives were mercifully preserved. I was afterwards given to understand that the whirlwind extended over a great portion of the district, and that several travellers and cattle received great injury, while some were carried up into the air, and killed by its fury. I must gratefully acknowledge the Lord's protecting care for me, and those that were with me. I verily believe his watchful care and preservation of me are for His glory, honour, and service. Oh how precious His promises, 'Fear not, I am with thee!' 'There shall no evil befall thee.' My pen cannot describe what I have undergone. We were powerless, and it was beyond the power of any human being to render assistance, even if they desired it. After the storm was over, we made our way slowly to Srivelliputoor, where we slept that night. I was told that robbers taking advantage of the catastrophe attacked the tappal (postal) carts that very night, and plundered them. I may observe that the Tinnevelly district is noted for its murders and robberies.

"Thousands of men, women, and children are in darkness, steeped in blackest depths of sin, ignorance, and misery, passing through time into eternity, without a single ray of hope from the Sun of Righteousness. Will not God's people give us of their free-will offerings to carry on this work among these precious souls? Oh for more time, more strength, more money! The harvest truly is plenteous, but th labourers are few, very few. Brethren, pray for us!

Extracts from Samuel Asseervatham's monthly reports:—

"*Sunday.*—Morning service, sixty-three Christians were present, our missionary and his wife also. Evening service, sixty were present,

followed by the Lord's Supper, which was administered by our dear missionary.

"*Tuesday.*—I went with our missionary, who visited every Christian house, and then preached to a large crowd of heathens in the eastern end of the village.

"*Thursday.*—I went with our missionary to the village of Puttinpatty, who first met a caste man, a Hindoo, by name Moothoo Naicker. Our missionary asked him several questions, and then we addressed some seventy heathen villagers.

"*Sunday.*—Morning service. Forty-nine people and seventeen children were present. Sunday school well attended. Sixty-eight, including children and adults, were present at the evening service. Our missionary preached and interpreted in Tamil.

I went out for about five days with our missionary on his tour. It was a very happy time, because it was the first visit of an European missionary of our Mission. I suffered a great deal from diarrhœa. Our missionary kindly gave me some medicine, and this restored me by God's grace.

"*Tuesday.*—In the evening our missionary and I went village preaching. He gave a short address to the poor heathens, about Christ the Saviour of sinners. I also spoke. We then held a cottage prayer meeting in brother Seenee's house. I gave an address, our missionary offered prayer.

"*Sunday.*—Held morning service. Held evening service. Our missionary preached the sermon.

"*Thursday.*—Our missionary and myself held a prayer meeting in brother John's house at Anikaripatty. Our missionary sang and played on his accordian, a beautiful hymn about the Saviour.

"*Thursday.*—Our missionary and myself went to the village of Anikapatty, and visited the houses of our Christians. He spoke very feeling to them, especially with reference to the approaching Lord's Supper day.

"*Sunday.*—Held usual services, and our missionary administered the Lord's Supper.

"*Thursday.*—I went with our missionary to the village of Christianpettah to hold cottage prayer meetings; but we first visited our poor sick sister, Murrian, to whom our missionary gave a new garment. She received it gratefully, saying, "Thank God for it."

At Palamcottah, Mr. and Mrs. Doll, jun., have started an English Sunday-school, with sixteen scholars. A Christian brother has given the use of his hall, and has made a few benches for the children at his own cost. By the kindness of Mr. Evans and another friend, two dozen Mr. Wileman's hymn books, and two dozen Mr. Milner's catechisms have been sent to this school.

The Committee most earnestly and affectionately appeal for more funds on behalf of the Mission in Tinnevelly, at the different stations so providentially opened up;

firmly believing the Lord's blessing has been resting on the labours of our missionary brethren. Preachers and teachers must be supported, or the work must cease. Brethren, we need from £50 to £60 per annum, over and above our present income, to work these stations. Will you enable us to do so? Your prayers are earnestly solicited.

CEYLON.

This branch of our Mission, we are pleased to say, is beginning to revive. Mr. Noble is well established at Wellawatte, where services are regularly held, both in English and in Tamil, and an interesting little church, consisting of persons of various nationalities, has recently been formed. Mr. N. says:—

"We have members who speak three distinct languages; but notwithstanding, we are, by grace and love to Christ ruling in our hearts, 'one in hope and charity,' by being one in doctrine."

Very shortly after the baptistery was constructed, it was used for the purpose of baptizing an aged disciple, who had long had a desire to obey his Lord's command, but had lacked the opportunity of doing so. The following is Mr. Noble's account of the service:—

"*Saturday, Jan. 27th.*—This day was to me, and others I trust, one of solemn importance. The new baptistery having been completed, it was dedicated to the Lord to-day by the burial of one whose natural life has already been extended to the age of seventy-eight years. It was solemn and impressive indeed to witness this our aged brother standing beside the watery grave open to receive him. After the usual service had been conducted, and prior to our entering the water, I requested the candidate to state briefly, before all present (a goodly number), his reasons for taking the step he was about to take; when, with tremulous voice and deep emotion, he spoke to the following effect:—"'Friends, I am an old man, in the decline of life, and in all human probability have not many days to remain in this world; but ere I go the way of all flesh, it is my earnest desire to manifest my faith in, and obedience to, this command of Christ. This desire has long been uppermost in my mind, and is now on the eve of being accomplished. I do not submit to this ordinance with the view of being saved thereby; but, being saved already, I am desirous of publicly acknowledging the same by following my Lord and Master through the baptismal flood,' &c.

"The poor old man was overcome by emotional feelings before he could conclude his remarks. A short prayer having been offered, and the usual questions having been satisfactorily answered, I requested the candidate to accompany me down into the water, and, after guiding his

feeble steps thereto, I immersed this aged brother, in the name of the Triune God. On his emerging from the water the doxology was sung, and this interesting and solemn service was closed with the benediction."

Again in the month of June, Mr. N. reports :—

"I have had the pleasure of baptizing two persons (Tamil) on a profession of their repentance, and faith in our Lord Jesus Christ. One of these, a girl, has from the beginning been a scholar in our Sunday-school, and may fairly be considered, I think, as the first-fruits therefrom. Our young sister is not more than fourteen years of age, but so clear was the proof given of the sincerity of her purpose, and of her faith in Christ, that, so far from feeling any hesitation on the score of age, I considered it a great privilege, and felt much pleasure in conducting this young disciple through the baptismal waters. The other candidate, a young man, also gave satisfactory evidence of faith in Christ.

"The baptism, which took place in the new baptistery constructed in our mission-house here, was an occasion of great solemnity, and such, I trust, as was calculated to make a deep and lasting impression on the minds and hearts of the goodly number of persons who witnessed the scene. There are other candidates, and these I hope to baptize shortly."

We may here remark that it would be easy to swell the number of baptisms, were it our object simply to proselytize ; but our missionary exercises commendable caution, like the Baptist of old, in testing the character of those who apply for baptism. Thus in May last he wrote :—

"I have, as before stated, four Tamil candidates* for baptism, and hope shortly to baptize them after testing their sincerity a little more. I endeavour to prove the sincerity of candidates prior to baptizing them. I may here state that I have frequently refused to immerse persons whom I believe to be insincere and prompted by some base motive. If I were less careful on this point I might have immersed many whom I have refused of late."

Many of those who attend these services are nominally Romanists. "These persons," says Mr. Noble, "come regularly, and listen attentively to the plain declaration of discriminating truth." Some of them also send their children to the Sunday-school.

A Singalese service is also held, conducted by an assistant missionary, whom we have recently engaged on probation, who is highly spoken of by Mr. Noble, and with whom he appears likely to work harmoniously.

Every alternate Sunday also Mr. Noble holds a service in

*Two of these are the candidates previously referred to, and the two others were baptized on Sept. 9th.

the *railway station*, at Maratawa. This would be a novelty in England. We have sometimes thought as we have sat in commodious "waiting rooms," what excellent places of worship some of these would make; but our brethren abroad seem to have given such thoughts a practical form.

Mr. Noble reports:—

"*The Sunday-school* is very encouraging, and it affords me much pleasure to observe the attention the scholars pay to what is taught them, as well as the promptness with which they reply to such questions as I put to them from time to time. And further, they are able intelligently to sing praises to God in their own languages to our old English tunes, which I have taught them.

"*The Day School* too, which is the principal source from which the Sunday school is supplied, is also doing well. In this, as well as in the Sunday school, I endeavour to sow the precious seed of truth in the young mind, which I feel to be necessary as a preventive against the principles of infidelity, which is making rapid strides, infecting alike all ages and classes. At least six hours a day are devoted by me to teaching in this school."

A petition, signed by 175 persons was recently sent to a wealthy landed proprietor at Wellawatte, requesting the favour of a grant of land, on which to erect a school-house. After deliberation he refused this request, but promised Rs. 50 (£5) in the event of a school-house being built. One of the members of the Mission church, however, though not a rich man, has granted us a piece of land in a most suitable spot; and Mr. Noble, with characteristic modesty, proposes to erect a school-house, 30 feet long by 15 feet broad, at a cost of Rs. 400 (£40 only.) He has issued an "appeal," which will be found at the end of this Report, soliciting contributions towards raising this small amount. We trust it will merely be needful to commend this matter to the sympathies of our friends to ensure the necessary aid.

Fifty girls would at once be available for commencing this school; and as many of these are the children of heathen parents, Mr. N. makes his appeal on the broad grounds of philanthropy, although, as he remarks, *that* assistance which is prompted by love to Christ will be far more acceptable.

Besides the services and schools already referred to, a Bible class is regularly conducted by Mr. Noble, and an occasional cottage prayer-meeting.

His evangelistic labours comprise out-door preaching, house-to-house visitation, and tract distribution. The grant of

tracts so liberally made by the Baptist Tract Society has been of great service. These consisted, not only of English tracts but of various foreign translations also; and as Mr. N. is in the habit of visiting the wharves and jetties, he comes into contact with sailors of various nations; and thus the silent messenger frequently proclaims the glad tidings of salvation where the living preacher is unacquainted with the language.

Mr. N. also makes frequent visits to Colombo, Moratawa, and other places. The sick and dying in the hospitals have been conversed with, and in some cases with hopeful results.

Thus have we given a brief detail of the varied labours of our missionaries; but we would not forget to thank our kind friends at home who have so liberally supplied the funds. A pleasing feature is afforded in the help which is received from the Sunday schools. This, in some cases, far exceeds the amount received from the churches themselves. Let our adult friends adopt a similar method of laying by weekly a small sum, and they will be surprised at the result; and perhaps we shall also be surprised when we render our next account.

We commend the appeals to the kind consideration of our friends, and affectionately remind them that "the Lord loveth a cheerful giver." We account it our highest honour to be identified with the kingdom of Christ, and our dutiful privilege to seek its extension the wide world over.

The Anniversary Services

Were held on Tuesday, October 23rd, 1883,

AT SOHO CHAPEL, OXFORD STREET, W.

THE ANNUAL SERMON, IN THE AFTERNOON

Was preached by Mr. W. J. STYLES, who founded his discourse on Matthew XX. 1—16.

THE PUBLIC MEETING

WAS HELD IN THE EVENING.

Mr. JOHN HAZELTON, the President, took the chair at 6.30, and having read the 72nd Psalm, called upon

Mr. SENNITT, who implored the Divine blessing.

After an introductory address by the Chairman,

Mr. BRISCOE read an abstract of the Report, and

Mr. MOTE, the Treasurer, read the Financial Statement.

Mr. SHEPHERD moved, and Mr. REYNOLDS, seconded:

"That the Report—an abstract of which has been read—be printed and circulated under the direction of the Committee. Also that the following brethren, whose names have been announced, be the Officers and Committee for the ensuing year, with power to add to their number."

Carried unanimously.

Addresses were then delivered by Mr. HALL and Mr. BOX.

A vote of thanks was passed to the Pastor, Deacons, and Friends of Soho Chapel, for their hospitality; and the meeting was closed with the benediction.

ABSTRACT OF TREASURER'S ACCOUNT,

RECEIPTS.

				£	s.	d.
Balance in hand, October, 1882				85	1	1½
Collection after Annual Sermon				4	3	7
Profit on Tea				0	4	0
Collection at Evening Meeting				10	3	0
Individual Subscriptions				34	14	0
Received Half-year's Dividend on £596 9s. 5d. Consols.				8	12	11
Received for sale of £100 Consols				101	17	6
Received for Half-year's Dividend on £496 9s. 5d. Consols.				7	5	9
KEPPEL STREET CHAPEL.	Sunday School	42 4 10				
	Subscriptions	8 8 6				
	Collection	5 0 0	55	13	4	
SOHO CHAPEL.	Subscriptions	4 5 0				
	Sunday School, per Mr. Riddle	38 18 10¼	43	3	10¼	
MOUNT ZION CHAPEL, CHADWELL STREET.	Subscriptions, per Mr. Hoddy	12 10 2				
	Sunday School	10 3 8¾	22	13	10¾	
MOUNT ZION CHAPEL, HILL STREET			22	1	8	
ZION CHAPEL, DEPTFORD.	Subscriptions, per Miss Stubbins	3 2 6				
	Sunday School	14 11 1	17	13	7	
AVENUE CHAPEL SUNDAY SCHOOL, CAMDEN TOWN			16	14	6	
DACRE PARK SCHOOL.—Per Mr. Cole			3	16	6	
ZION CHAPEL SUNDAY SCHOOL, CLERKENWELL-ROAD			0	16	1	
ARTILLERY STREET SCHOOL.—Per Mr. Steward			1	6	0	
CROYDON.—Per Mr. Piggott			1	16	0	
THAME.—Collection			8	13	0	
SYDENHAM.—Collection			1	7	7	
DOVER			6	19	0	
PROVIDENCE CHAPEL, ISLINGTON.—Per Mr. Adams, Jun.			1	8	0	
READING.—Per Mr. Martin			3	0	0	
HALESWORTH.—Per Mrs. Suggate			3	3	0	
HOMERTON ROW.—Per Miss Fountain			1	5	2	
CARMEL CHAPEL, WOOLWICH.	Subscriptions	1 7 0				
	Sunday School, per Mr. Abrahams	2 0 0	3	5	0	
HOUNSLOW.—Per Mr. Jeffs			5	6	0	
NEW CHURCH STREET, SCHOOL.—Per Mr. Meeres			4	6	0	
PIMLICO.—Per Mr. Wright			6	15	0	
EBITH.—Per Mr. West			2	13	0	
WELLINGBOROUGH.—Per Mr. Bland			10	6	0	
FOOT'S CRAY.—Sunday School			7	5	0	
PETERBOROUGH.—Collection after Sermon by Mr. Sturton			1	18	0	
WIVELSFELD: BETHEL CHAPEL.—Collection			4	4	4	
WEST HAM SUNDAY SCHOOL.—Per Mr. Oakey			1	17	9	
CAMDEN LECTURE HALL.—Collections			6	12	6	
COLNBROOK SUNDAY SCHOOL.—Per Mr. Walters			2	5	0	
WEDMORE STREET, HOLLOWAY.—Per Mr. Thorn			1	10	0	
TRING: AKEMAN STREET.	Collection	10 19 9				
	Subscriptions	10 0 0	20	19	9	
OLD BRENTFORD SCHOOL.	Per Mr. Voysey	2 19 2				
	Per Mr. J. F. Fromow	4 11 6	7	10	8	
BRADFIELD.—Collection, per Mr. Bland			2	3	10	
CLAPHAM.—Per Mr. Hall			5	0	0	
			£557	10	10½	

FROM OCTOBER 1882, TO OCTOBER, 1883.

EXPENDITURE.

	£	s.	d.
Expenses of Annual Meeting	1	8	0
Ministers' expenses	0	10	0
Expenses of conveying grant of Tracts to Mr. Noble ...	0	19	6
Mr. J. Briscoe's bill for Printing	10	7	0
Two dozen Mission Boxes	0	16	0
Remittances to Madras	238	12	11
Remittances to Ceylon	151	8	5
Postages	3	0	4½
Committee-room Expenses	0	12	0
Balance in Treasurer's hands	149	16	8
	£557	10	10½

We, the undersigned, having examined the foregoing accounts, find them correct.

I. R. WAKELIN,
A. H. RIDDLE, } *Auditors.*

October 23rd, 1883

Collections, Subscriptions, & Donations.

	£	s.	d.
Collection after Annual Sermon	4	3	7
Profit on Tea	0	4	0
Collection at Evening Meeting	10	3	0
Half-Year's Dividend on £596 9s. 5d. Consols. ...	8	12	11
By sale of £100 Consols...	101	17	6
Half-year's Dividend on £496 9s. 5d. Consols. ...	7	5	9

Keppel-street Chapel.

Collections after Annual Sermons	5	0	0

PER MR. WAKELIN.

Miss Ashlin	3	3	0
Mr. Schweitzer	1	1	0
Mrs. Schweitzer	0	10	6
Mrs. Sears	0	4	0
Miss Haynes	1	0	0
Mr. Cooper	1	0	0
Mr. Simms	1	0	0
Mr. Dinham	0	10	0
Sunday-school, per Mr. Wakelin...	42	4	10

Soho Chapel, Oxford-street.

Subscriptions, per Mr. Riddle	4	5	0
Sunday-school, ditto	38	18	10½

Mount Zion Chapel, Chadwell-street, Clerkenwell.

PER THE LATE MR. HODDY.*

Subscriptions	12	10	2
Sunday-school	10	3	8¾

Mount Zion Chapel, Hill-street, Dorset-square.

PER MR. WIDDEN.

Mr. Balls	0	10	0
Mrs. Stipland	0	2	0
Miss Middleton	0	4	0
Miss Higgs	0	3	0
Two little ones	0	1	0

	£	s.	d.
PER MR. COBB.			
Miss Gosling	0	10	0
Miss Smith	1	0	0
Miss Latham	0	10	0
PER MR. TINSON.			
Sunday-school	4	8	11
Collected by Miss Neve ...	1	1	0
Mr. Fielder	0	2	6
PER MR. J. HARRIS.			
Mrs. Gregory	0	5	0
Miss Gregory	0	5	0
PER MR. SAMPSON.			
Miss Smith	0	2	0
Mr. John Goodley ...	0	2	6
Miss Bonfield's missionary box	0	19	9
Mr. G. W. Shepherd ...	1	1	0
Mr. Wilson	1	1	0
Mr. T. W. Nunn	1	1	0
Mr. Sennitt	1	1	0
Mr. Barrat	0	10	6
Mr. R. Robbins, sen. ...	1	1	0
Mr. R. B. Robbins ...	1	1	0
Mr. Womack	1	0	0
Mr. C. C. Harris	1	1	0
Mr. Pocock	0	10	6
Mr. Fromow	0	5	0
Mr. Tinson	1	1	0
Miss Wicher	1	1	0

Zion Chapel, Deptford.

PER MISS STUBBINS.

Mr. Topley	0	10	0
Mr. Anderson	0	10	0
Mr. Cowell, Peckham ...	0	10	0
Mrs. Cattell, Chipstead ...	0	10	0
Mrs. Norman	0	10	0
Mrs. Josiah Cowell ...	0	2	6
Mr. Nash	0	5	0
Miss Stubbins	0	5	0
Sunday-school, per Mr. Nash	14	11	1

* Owing to the illness of Mr. Hoddy, and to his lamented decease, just before this Report was printed, the subscribers' names do not appear in the Chadwell-street

	£	s.	d.
Avenue Chapel, Camden Town.			
Sunday-school, per Mr. Spong	16	14	6
Dacre Park Chapel, Lewisham.			
Sunday-school, per Mr.Cole	3	16	6
Zion Chapel, Clerkenwell-road.			
Sunday-school, per Mr. Robbins	0	16	1
Artillery-street Chapel, Bishopsgate.			
Sunday-school, per Mr. Steward...	1	6	0
Croydon.			
Per Mr. Piggott	1	16	0
Thame, Oxon.			
Collections	8	13	0
Sydenham, Bucks.			
Collections	1	7	7
Pentside Chapel, Dover.			
PER MR. E. LANGFORD, PASTOR.			
Mr. and Mrs. Langford ...	0	7	6
Mrs. Bourne, 1882 ...	0	2	6
,, Hesp	0	1	0
,, Chandler	0	2	0
Miss Tunbridge	0	5	0
Mrs. and Miss Castle ...	0	6	0
Mr. Hogben	0	1	0
Mr. and Mrs. Carpenter ...	0	2	6
Mr. and Mrs. Scott ...	2	2	0
Miss Chandler	0	2	0
Mrs. Baynes	0	5	0
Miss Scott...	0	2	6
Mr. James	0	0	4
Mr. Jones, jun.	0	5	0
Mrs. Laws...	0	1	0
Mr. and Mrs. Fearnley ...	2	0	0
Children's Mission Box ...	0	8	8
Providence Chapel, Islington.			
Mrs. Moon (2 years) ...	1	0	0
Mrs. Lawrence do. ...	0	8	0
Reading.			
Per Mr. Martin	3	0	0

	£	s.	d.
Halesworth.			
Per Mrs. Suggate... ...	3	3	0
Homerton Row Chapel.			
Per Miss Fountain ...	1	5	2
Carmel Chapel, Woolwich.			
Subscriptions	1	5	0
Sunday-school, per Mr. Abrahams	2	0	0
Hounslow.			
Per Mr. Jeffs	5	6	0
New Church-street Chapel, Bermondsey.			
Sunday-school, per Mr. Meeres	4	6	0
Pimlico.			
Per Mr. Wright	6	15	
Erith.			
Per Mr. West	2	13	0
Wellingborough.			
Per Mr. Bland	10	6	0
Foot's Cray.			
Sunday-school, per Mr. Clark	7	5	0
Peterborough.			
Collection after Sermon by Mr. Sturton	1	18	0
Wivelsfield.			
Bethel Chapel: Collection	4	4	4
West Ham.			
Sunday-school, per Mr. Oakey	1	17	9
Camden Lecture Hall.			
Collections	6	12	6
Colnbrook.			
Sunday-school, per Mr. Walters	2	5	0
Wedmore-street, Holloway.			
Per Mr. Thorn	1	10	0

Tring.

	£	s.	d.
Collection at Akeman-street Chapel	10	19	9
Mr. Butcher and Family...	8	0	0
Miss Butcher	1	0	0
Mr. Glover	1	0	0

Old Brentford.

Per Mr. Voysey	2	19	2
Per Mr. J. F. Fromow ...	4	11	6

Bradfield.

Collection, per Mr. Bland	2	3	10

Clapham.

Per Mr. Hall	5	0	0

Individual Subscriptions.

A Friend, Missouri ...	4	0	0
Mr. R. Collins	2	0	0
Miss Bevan	2	0	0
Mrs. Hurst	2	0	0
Mrs. Gallard	1	0	0
Mr. Charles Chislett ...	1	2	6
James Mote, Esq.... ...	1	1	0
S. Sharp, Esq.	1	1	0
Mr. Brook, sen.	1	1	0
L. E. Brook, Esq.... ...	1	1	0
Mr. Frost	1	1	0
T. M. Whittaker, Esq. ...	1	1	0
Mr. Bonney, per Mr. E. Mote	1	1	0
Mr. Briscoe	1	1	0
Mrs. Smith	1	1	0
Mr. Hand	1	1	0
Mr. Ponsford, per Mr. Hazelton	1	0	0
Mr. Bland	1	0	0
Mr. W. H. Evans	1	0	0
W. Norton, Esq.	0	10	0
Mr. Page	0	10	0
Mr. Edward Green ...	0	10	0
Mr. T. W. Colson	0	10	6
Mr. H. Cousens	0	10	6
Mr. Amery, per Mr. Riddle	0	10	6
Mr. J. L. Meeres	0	10	6
Mrs. Tilley, per Mr. Meeres	0	10	0
A Friend, per do.	0	3	0
Mr. W. Archer, by sale of books	0	10	0
Mrs. Harrison (donation)	0	10	0
Miss Walls	0	7	6
Mr. Burgess	0	5	0
Mr. Palmer	0	5	0
Mr. John W. Banks ...	0	5	0
Mrs. Banks	0	5	0
Mrs. Pead, per Mr. R. E. Sears	0	5	0
A Lover of Truth... ...	0	5	0
Mrs. Lynn, per Mr. Hoddy	0	5	0
Mr. Masterson	0	5	0
Mr. W. Mattock	0	5	0
Mr. Bloom...	0	5	0
Mr. Ash	0	5	0
Mr. Sumner	0	4	0
Miss Burton	0	2	6
Mr. A. Whiterham ...	0	2	6

LOCAL SUBSCRIPTIONS, MADRAS.

SUBSCRIPTIONS, donations, and collections amounting on an average to about 10 Rupees monthly, are devoted by brother Doll to paying off sundry necessary expenses, such as bread and wine for the Lord's Supper, and oil for lighting purposes, also gifts to the poorest of the members: monthly statements being sent by brother Doll to the Committee for their examination.

RULES.

I. That this association be called the Strict Baptist Mission; and consist of a President, a Treasurer, one or more Secretaries, and a Committee composed of members of Strict Baptist Churches.

II. That its objects be—the diffusion of the Gospel in heathen lands, and the formation of churches in accordance with the principles of Strict Communion Baptists.

III. That the following doctrinal basis be taken as representing the principles by which this Mission shall be governed, viz.

1. The equality and distinct personality of the Father, the Word, and the Holy Ghost in the unity of the Godhead.

2. Eternal and personal election unto salvation.

3. The fall of mankind in Adam—their guilt and condemnation—together with their entire and universal depravity, by which they were utterly alienated from God, and are unable, in and of themselves, to turn to Him.

4. Particular redemption by the vicarious sacrifice of Christ.

5. Justification by grace, through faith, by the imputed righteousness of our Lord Jesus Christ.

6. Regeneration and sanctification by the direct agency of the Holy Spirit, through the instrumentality of Divine truth; and that saving faith is not a legal duty, but the sovereign and gracious gift of God.

7. The absolute necessity for a holy life, as the result of true faith and the evidence of regeneration.

8. The final perseverance of true believers.

9. The resurrection of the dead and the universal judgment.

10. The everlasting punishment of the wicked, and the everlasting happiness of the righteous.

11. The duty of preaching the Gospel to every creature of the fallen race of Adam.

12. The necessity of baptism by immersion, on a profession of repentance and faith, in order to church fellowship and admission to the Lord's table.

13. The congregational order of the churches.

IV. That with a view of giving to each congregation,

direct control of the operations of this Mission, every contributing church be entitled to send two persons in addition to the pastor of such church, as their representatives to the Committee.

V. That the Committee meet in London, once a month, or oftener when necessary, at such time and place as may be determined upon by a majority of its members present at any such meeting, five (including chairman) to form a quorum.

VI. That a month's notice be given of any new business intended to be introduced.

VII. That an Annual Meeting be held, at such time and place as the Committee shall determine; when a report of the past year's proceedings shall be read by one of the Secretaries, and the Committee and Officers elected for the ensuing year, with power to add to their number.

VIII. That all meetings be commenced and concluded with prayer.

The following Form of Bequest is respectfully recommended to those who may be desirous of assisting this Mission by Legacy:

"I give and bequeath to the Treasurer for the time being of the STRICT BAPTIST MISSION, instituted in London in the year 1861, for the purpose of sending the Gospel of Christ to heathen lands, the sum of upon trust, for the purposes of the said Mission, to be paid out of such part of my personal estate as may be legally applied for charitable purposes, within six months after my decease; for which said sum the said Treasurer's receipt shall be taken and deemed a sufficient discharge."

NOTE.—Devises of land, or money charged on land, or to be laid out in lands or tenements, or secured by mortgages of land, are void by the statute; but money or stock may be given by will, if not so charged or arising from lands as aforesaid.

APPEAL.

THE want of a School for native girls of the lower class is much felt in and about Bambalapitiya: the parents being too poor to pay a regular school fee, their children are allowed to grow up in ignorance and its attendant evils. To meet this great want is the object of this appeal. Through the generosity of a kind friend, a piece of land has been placed at the disposal of the Strict Baptist Mission, for the purpose of erecting a School-house, for the education of these poor neglected children.

The native community of Bambalapitiya though most willing to contribute according to their means, cannot be expected to raise, unaided, more than a small proportion of the sum required for building a suitable place for the purpose.

The undersigned is therefore induced to appeal to the liberality of kind and generous friends in general, for pecuniary help in the accomplishment of this good and humane object. A plain, but substantial building about thirty by fifteen feet will be required, at a cost of about £40, or 400 rupees.

As a proof of the earnest desire of the people to have their children educated, a petition to that effect has been drawn up, and signed by no fewer than 175 persons residing in Bambalapitiya and its vicinity.

The smallest donations in aid of this very desirable object will be most thankfully received by

H. NOBLE,

Baptist Missionary.

79, Wellawatte, Colombo,

August 15, 1883.

Donations will be gladly forwarded by Mr. Briscoe, the Finance Secretary, 17, Arlington Square, Islington, N.